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What Some People Eat.

In those days of the high cost of food in civilized countries, it is interesting to note how some other peoples obtain great food supplies from articles we would never think of eating.

The Arabs who inhabit the Sahara desert welcome the approach of the locusts as the means oftentimes of saving them from famine. To prepare these insects for food they dig a deep hole in the ground, build a fire at the bottom and fill it with wood, then, after the earth is heated

the coals and embers are taken out and the cavity filled with live locusts confined in large bags. The mouth of the hole in the ground is then covered with sand and another fire built upon the top of it.

To prepare them for eating they are pulverized in mortars and mixed with water sufficient to make a kind of dry pudding. They are sometimes eaten singly without pulverizing.

The Korannas and Bushmen of the Cape save the locusts in large quantities and grind them between two stones into meal, which they mix with fat and grease and bake in cakes. Upon this fare they live for months.

The natives of Madagascar speak highly of the locusts as a food. Bees have always been employed as an article of food. Knox tells us that the natives of Ceylon, when they find a swarm of bees hanging on a tree, hold burning torches under them to make them drop, then carry them home to boil and eat them. The inhabitants of the Caribbean Islands eat the young bees raw or roasted. When the negroes of Guiana are stung by bees they in revenge eat as many as they can catch.

Roast Larvae of Wasps.
The Creoles of Mauritius eat the larvae of wasps, which they roast in the combs.

Among the choicest foods with which the Digger Indians regale themselves during the summer season is the grasshopper roast. In many other countries grasshoppers form an article of diet. The inhabitants of some parts of Asia and Africa use them as food, cooking them by frying in sweet oil, or by drying and then pulverizing them, after which they are made into bread.

Among the largest of the species of weevils is the palm weevil, which is a uniform black color and meas-

ures more than two inches in length. Its larvae, called the grougrou, which is large, white and of an oval shape, lives in the tenderest part of the palm trees, and is considered, fried or boiled, one of the greatest dishes in the West Indies. These worms are laid on the coals to roast, and are looked upon as highly agreeable prepared in this way. Capt. Stedman tells us these larvae are regularly sold at Paramaribo.

He mentions, too, the manner of preparing them, which is by frying in a pan with butter and salt, or spitting them on a wooden skewer; and that thus prepared they taste of all the spices of the India mace, cinnamon, cloves, nutmegs, etc. The natives also make a butter by melting and clarifying the fat of this larvae.

Palestinian Problems.

Palestine has always had its problems and the present ones are by no means easy of solution. They are racial, economic and religious. The Zionist movement has not made them less. As one journal says: "If there is to be at once a great Jewish influx it can only be by squeezing out the present inhabitants, for there is no possibility of any rapid economic development of the country making it capable of supporting any great increase of population." The religious problem is more difficult. The Moslem Arabs and the Christian element look with disfavor on the influx of Jews and the probable interference that would come with the Jews to their religious rights and privileges. The Arab looks with much suspicion on the influx of the Jews. There is a stubborn conviction in his mind that the Jew, the Zionist in an atheist at heart, and will respect no one's religion. For as long as he can remember the Moslem has respected and guarded the Christian shrines, and if he has ever feared for them the Jew has been the source of the fear. But the old-established Jew he had come to regard as harmless, if not as friendly. Of the new Jew, the Jew of the Zionist immigration, he has a lively dread. He says that the Moslem will always respect the Christian Holy Places, for the Moslem has a reverence for the Lord Jesus Christ; but that the Jews will not, for he is either hostile to Christianity or is an unbeliever hostile to all religion.

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Already some riots have occurred provoked by the antipathy existing between these races and religions. The Moslem Arabs are very sensitive about their religious customs. "To a religious call the Bedouin Arabs would be awake at once, and perhaps with them the whole Moslem world. Let the priest of Islam send out the word that England is helping the 'Yahoodahs' (the Jews) to defile the Holy Places of Islam some of the chief of which are in Palestine, and the storm we shall have to face will be not alone that raised by the town-dwelling Arabs of Palestine. It will gather strength wherever Islam is a

faith." Already the Jews have organized a constituent Assembly for government. Its progress will be awaited with much interest not free from anxiety as to its ability to harmonize the numerous and rather antagonistic elements of the population.

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Japan's Sacred Mountain of Fuji.

It is the name of Japan's most famous mountain, and no Japanese thinks anything of himself until he has made some effort to ascend its sacred heights. To climb Fuji is a religious duty to most Japanese, while only a pleasure to some and a boast to others. The graceful cone, like an inverted fan, is so familiar to all admirers of Japanese art that it needs no description here.

But in Japan every mountain has a spirit, and the spirit, and the spirit of a beautiful or awe-inspiring mountain is to be strictly respected.

Evil people are not permitted to ascend it. This precaution was overlooked in the case of a profane foreigner, who went up the noted volcano Asama to get moving picture views of the crater; and his descent into the orifice to be photographed so offended the spirit of the mountain that for three years afterward the entire community for miles round was daily terrified by the fearful noises made by the mountain, which not only shook the earth all around, but emitted dreadful fumes and ejected stones a distance of twenty miles.

Grand Season for the Ascent.
The first two weeks of August form the grand season each year for the ascent of Fuji, though one may go up any time between the middle of July and the first of September. In the climbing season all roads and railways are swarming with white clad pilgrims, whose gently tinkling bells announce their missions. Parties are of all sizes, from two to two hundred, and one may see them straggling about in all towns and railway stations within one hundred miles of the mountain. Some go direct from home to the sacred heights, while others take in a number of shrines by the way.

Most of the pilgrims, of course, are poor. How, then, do they pay their way? It is not an expensive trip, to begin with, and every pilgrim belongs to a pilgrims' association, the members of which pay a trifle for membership fee in the hope of being so lucky as to draw the lot that decides which member of the association will represent the community in climbing Fuji that season.

It is a great honor, for he conveys the respect and worship of the whole community to the spirit of the mountain. The various community representatives of the same district meet and form a party, travelling together and putting up at the same inn, in front of which they proudly float their banners.

They move slowly, not being in a hurry, as it is the slack time between rice planting and harvest and the crop can take care of itself.

Pilgrims Mostly Peasants.
The average pilgrim is of the peasant class, with some artisans, to all of whom religion is a vital thing, especially the side of it that looks after the capricious moods and ways of the more terrible deities and tries to keep them pacified.

The best of good humor prevails among a crowd of Fuji pilgrims during the trip, their camaraderie extending even to strangers they fall in with by the way. As they toil up the ash, sloping sides of the cone they chant a religious ditty, their rosaries on their wrists. A huge-paraol-like hat is worn on the head to keep off the torrid heat of the summer sun, and a yard or more of matting on the shoulder in case of a shower.

Each bears a long white staff of new wood, which is branded by the priest who presides over each of the ten stations up the incline.

The first ten miles of the journey up the cone can be done on horseback, if one likes, though few of the pilgrims can afford this; but it is a tremendous help to get this lift 9,000 feet up. There are five trails by which you can ascend, all not equally easy, by any means.

If the weather is fine magnificent views of the surrounding landscape for nearly a hundred miles are afforded all the way up, but should rain come on, one sees nothing, and may as well turn back, as a storm on the heights is no fun. One may be storm-stayed for days in a tiny hut with many others. The experience is so suffocating that no one ever has a desire to repeat it. Sometimes the storm is of snow even in summer, and the heights are always cold.

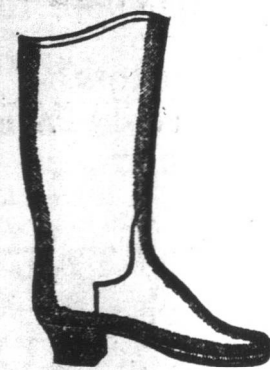
Extinct Volcanoes.
Fuji is 12,365 feet in height, and only 200 years ago was an active volcano. There are still signs of fire in the jets of steam that spurt from parts of the cone, though one may now descend the crater with safety.

All about the base are great boiling springs, hot enough to cook an egg in a minute. These are known as "Ogokus," or "Great Hell." Whether the idea was taken from the Bible or not is not known. But Buddhism has much teaching of hell of its own. Some 300,000 pilgrims ascend the cone every year; and this year, being a special one in sixty, according to the Japanese calendar, the number was much greater than usual.

The first woman to set foot on the top of Fuji was Lady Parkes, wife of the first British Minister to Japan, Sir Harry Parkes, and she accomplished the feat in 1867, when there was not a mile of railway in Japan.

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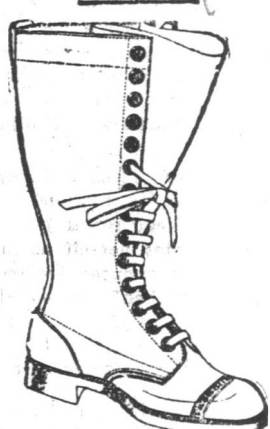


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